

The Christian Soldier.

A

SERMON,

DELIVERED BEFORE THE ANCIENT AND HONOURABLE

ARTILLERY COMPANY,

ON JUNE 2D, 1823.

TOGETHER WITH THE PRAYER ON THE OCCASION.



BY

JOHN S. J. GARDINER, D.D.

RECTOR OF TRINITY CHURCH.



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1823.

SERMON.

June 2, 1823.

VOTED, That the thanks of the Company be presented to Rev. Dr. GARDINER, for the able Discourse delivered before them this day ; and that the Commissioned Officers present the same, and on behalf of the Company request a Copy for the press.

Attest,

H. H. HUGGEFORD, Clerk.

SERMON.

ACTS x. 1, 2.

There was a certain man in Cæsarea, called Cornelius, a Centurion of the band, called the Italian band. A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.

THOUGH the Jews had perpetrated a most atrocious crime in crucifying the Saviour, whose reign their own Prophets had predicted, yet God, who is ever ready to show mercy, where there is an opportunity of displaying it, was inclined to pardon those of them, who should be willing to repent, and to receive the Gospel of his Son. To this he was not only disposed by his own merciful disposition, but by the request of the dying Jesus, whose last prayer was, "Father, forgive them, for they know not what they do."

Accordingly, after the resurrection of our Lord, his Apostles were sent to the Jews, with offers of pardon of their crime, as if it had been committed through mistake, provided they would repent and amend, and regard the blessed Jesus as their Messiah and Redeemer. "And now, brethren," says St. Peter, "I wot that through ignorance ye did it, as did also your rulers. Repent ye, therefore, and be converted," for there is room for reconciliation and amendment. "Unto you first," unto you, who have been the betrayers and murderers of your Messiah ; "unto you first," unworthy as you are, "God, having raised up

his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

This gracious offer produced its effects on some Jews, who probably had been misled by false representations, or had been less active in the conspiracy; but was rejected with contempt by the nation *at large*; whom God therefore resolved to reject, and to raise up to himself a Church among the Gentiles in their place.

To prepare the way for this great event, a vision was sent to St. Peter the Apostle, and to Cornelius, captain of the Italian band, appointing Peter the preacher, and Cornelius the first Gentile convert.

This Cornelius, it seems, was a centurion or captain in the garrison, which the Romans kept at Cesarea, to overawe the Jews and to secure the conquest of Judea. He was a Roman by birth, and a Gentile or Heathen by religion. But he had renounced the Pagan idolatry, and acknowledged one Supreme God, whom he worshipped according to the dictates of natural religion, and not according to the Mosaick ritual. Such religionists were styled proselytes of the gate, of which there were many interspersed among the nation.

The character given of Cornelius is, "that he was a devout man, and feared God with all his house, and gave much alms to the people, and prayed to God alway." When he was at his prayers, about the ninth hour, (that is, with us, three o'clock in the afternoon, when the Jews offered the evening sacrifice in the temple,) an angel from heaven appeared to him and said: "Cornelius, thy prayers and thine alms are come up for a memorial before God. Now therefore send men to Joppa, and enquire for one Simon, whose surname is Peter, he shall tell thee what thou oughtest to do."

Cornelius immediately obeyed the command, and dispatched three messengers in quest of Peter, whom

they acquainted with the object of their visit. Peter, having been previously warned by the Holy Spirit to attend them, prepares for his journey, God himself in a vision having removed from his mind every scruple respecting the unlawfulness of conversing with the Gentiles, as unclean persons. On the third day, he arrived at the house of Cornelius, and there, in the presence of the Centurion and of his friends, he discoursed on the Christian religion with such efficacy, that the whole audience were converted and baptized.

Such is the sum and substance of this narrative, on which I shall make such observations, as the subject shall suggest; and shall conclude with an address, customary on this occasion.

I. The first observation I would make is, that God is no respecter of persons; but, as St. Peter remarked on this occasion, "in every nation, he that feareth him, and worketh righteousness, is accepted of him."

The Jews entertained the highest opinion of themselves, and the lowest respecting the rest of mankind. Their system was altogether bigotted, uncharitable, and exclusive; which sufficiently proves their mean sentiments of the divine benevolence, and that they were never qualified, like the Christians, to recommend their religion to the world.

It was not indeed to be expected, that the Apostles would say much respecting the possibility of serving God without the knowledge of Christianity, before the establishment of that religion. It was their business to recommend it, as a gift of the utmost importance; to press men to accept it; to show them the fatal consequences of rejecting it. But, still, Jesus Christ was the lamb slain from the foundation of the world; and millions may be saved by his merits, who never heard of his name. St. Paul* expressly affirms, that those persons, who had no revealed law, but

* Romans ii. 14.

did "by nature the things contained in the law, these, having not the law, are a law unto themselves."

In a word, whilst we acknowledge, that Christ is the only Redeemer; whilst we acknowledge, that there is no other name under heaven given to men by which they may be saved, we may fairly allow these words a very extensive signification. We may fairly allow, that God, the universal parent, has enabled every man to perform his duty; that he requires no more than he has given; that he will extend his mercy to good men of all nations, tongues, and languages, who conduct themselves virtuously according to their opportunities; and that, to such men, Christ will be a Saviour, though they never had the happiness of knowing him.

This conclusion seems indispensably necessary to the acknowledged attributes of God, to his justice and to his goodness; for men cannot be tried by a law they never heard of; they cannot be punished for neglecting duties, with which they had no means of being acquainted. Why God should grant the knowledge of the Gospel to some, and withhold it from others, can be resolved only into his own good pleasure. Shall he not do what he will with his own? We should rest perfectly satisfied on this, and on every other mysterious subject, with the declaration in Scripture, that the judge of the whole earth will do what is right, and that every man will be rewarded or punished according to his deeds.

II. I would observe, that though they, who have no means of being acquainted with the Gospel, may be saved for their moral conduct, through the merits of Christ; yet the case is widely different with those, who have the opportunity of becoming Christians, and yet neglect to embrace that opportunity. The duties of natural religion, though practised in the most exemplary manner, can prove of no avail, without the Gospel, towards the salvation of any man, if he is in

a situation to hear that Gospel preached. To neglect hearing it when in his power, or to reject it after he has heard it, is spiritual death without remission. Could the duties of natural religion have saved any man, Cornelius was that man. He was a devout man. He feared God with all his house. He gave much alms to the people, and prayed to God alway. To prayer he joined fasting. "Four days ago," says he to St. Peter, "I was fasting until this hour." So that there was no duty to God, his neighbour, or himself, that natural religion could teach, which he did not practise. In what then was Cornelius deficient? He was deficient in the "one thing needful." He had neglected, when he must have enjoyed the opportunity of hearing Christian preachers, of enquiring into the truth and merit of the new dispensation. But his extraordinary virtues induced God miraculously to interpose in his favour; and had he rejected this gracious call, neither his prayers, nor his alms, nor his fasting, nor his distinguished virtues, could have saved him. And what are we to infer from this? Ought we not to infer, that mere morality, without a right faith, to infer, that mere morality, without a right faith, where we have an opportunity of arriving at that faith, is wholly insufficient for our salvation; that our best good works, though indispensable as proofs of our obedience, have in themselves no efficacy, independent of the Saviour's merits; that the very best of men are but penitent sinners and unprofitable servants? Can any man, in a Christian country, seriously think, that it is of no consequence what his religious sentiments are, if he is but sincere in them? Can nothing offend our heavenly father but the violation of those moral rules, the breach of which even the virtuous Gentiles condemn? Is it really of no importance to our future welfare, whether we are Heathens, or Turks, or Jews, or Christians, provided we are devout in our way, honest in our dealings, chaste and temperate in our person? Be not deceived. God is not to

be mocked with impunity. Where he has revealed his will, and declared the terms of salvation, that will we must obey,—those terms we must accept. All our moral honesty and boasted virtues will prove of no effect, if we deny the Holy One, and trample under foot the Cross of our Redeemer. Had we been born in a Heathen country, where we could have enjoyed no opportunities of hearing the name of Christ, the case, as I before observed, would be widely different. But to live in a Christian land, to be baptized in the name of Father, Son, and Holy Ghost, and yet to adopt Heathen notions; to follow the *ignis fatuus* of philosophy instead of the clear sun of revelation, this conduct is wholly without excuse, and must subject those who adopt it to the condemnation pronounced by our blessed Saviour himself. “This is their condemnation, that light is come into the world, but they have loved darkness rather than light.” “Beware,” says St. Paul, “lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.”

III. Thirdly, I would observe, that the merit of Cornelius in being so excellent a man seems greatly enhanced from the consideration of his profession. Inured to scenes of slaughter and of rapine on the “tented field,” or allured by licentious pleasure amidst the relaxations of a garrison, it requires uncommon virtue in the soldier to resist the temptations that assail him. But notwithstanding these temptations, there are many instances recorded, in which they have been successfully resisted. Xenophon among the Greeks, and Scipio among the Romans were not more honourably distinguished by their martial talents, than by their piety and virtue. Nor have the heroes of modern times in these respects proved inferiour. In his actions and writings Washington seems to have been deeply impressed with religious

sentiments. Turenne, the greatest captain of his age, was a man of distinguished piety. Marlborough received the sacrament previously to the engagement, which terminated in the brilliant victory of Blenheim; and our most illustrious naval heroes have piously ascribed the success of their arms in the battle to the favour of Almighty God. There appears then no necessary connexion between impiety and war; and religion never appears more respectable, than in the military character. God pleased to accept a Soldier as the first Gentile convert to the Christian religion, and the good Cornelius, who was a Roman officer, from his distinguished virtues, has every claim on our respect and approbation.

IV. The fourth and last observation, which I shall make on this portion of sacred history, is the wonderful efficacy of alms and prayers, of morality and piety, when united, as they were in this excellent centurion. By prayer we perform our duty towards God. By our alms we discharge our duty towards our neighbour. “To do good and to communicate,” says St. Paul, “forget not, for with such sacrifices God is well pleased.” Piety and charity, prayers and alms thus blended are irresistible. They ascend to the throne of the Most High, and never fail to be graciously received. It is the union of religion with morality, of faith with good works, which forms the accomplished Christian. God has joined them together, and let no man presume to put them asunder. If we neglect our moral duties, the unbeliever will form a poor opinion of the efficacy of our religion. If we neglect the duties of piety, the Christian will regard us as no better than virtuous Pagans. By uniting the duties of piety and morality, we form a consistent Christian character. We “let our light so shine before men, that they, seeing our good works, will glorify our father who is in heaven.”

I proceed now to the address customary on this occasion.

*Gentlemen of the Ancient and Honourable Artillery,
Fellow Citizens, and Fellow Christians!*

You here behold, in the good Cornelius, the true portrait of a Christian soldier, in whom faith and works, religion and morality, were happily blended. Your Corps, which is almost coeval with the settlement of the country, can boast of many members, who united in their character the same distinguished virtues, which shed a lustre over the Roman Centurion. Nor have their successors degenerated from their example, since many of them have made an honourable figure in the annals of our history, uniting martial intrepidity with Christian devotion and purity of morals.

If patriotism, as defined by the historian of the Roman Empire, be "that publick virtue, which is derived from a strong sense of our own interest in the preservation and prosperity of the free government, of which we are members,"* no establishment can be better adapted to give efficacy to this sentiment, than a well-organized militia. It is "the cheap defence of nations." It is the best palladium of the liberties of a free people. The Citizen Soldier arms, not merely to protect his wife, his children, and his country from foreign invasion, of which there can be little future danger to this mighty empire, from its present strength, and rapidly increasing aggrandizement, but also to preserve inviolate the laws and the constitution. He arms, not to invade the rights of others, but to protect his own. He marches, not to follow an ambitious Chieftain to a war of plunder and desolation, but at the command of a free Magistrate of a free country, to preserve his own rights and those of his Fellow-citizens, and to transmit them unimpaired to posterity.

Your corps, Gentlemen, although it had not borrowed its name from the parent country, might fairly claim the title of ANCIENT and HONOURABLE at the

* Gibbon.

present period. It is said to be "the first regular organized company in America."* It may therefore, surely, be termed ANCIENT. Its ranks have been filled by men of distinguished virtues and talents, chiefly officers, of disciplined experience. It may therefore, with equal justice, be styled HONOURABLE. It has proved the nursery of military enterprize, and of heroick achievement. The superiority of the New-England Militia in general, and of Massachusetts in particular, was sensibly felt and universally acknowledged during the revolutionary war; and for this superiority they were greatly indebted to your Ancient and Honourable Corps.

It has been apprehended by some, that the fame of New-England will fade before the increasing glories of the more powerful sister States. But the apprehension is unfounded. She must ever form an important member of the Union. She must ever sparkle a brilliant star, in the constellation of the confederated States, as long as she preserves her religious, civil, and literary character, her indefatigable industry, and commercial enterprize. For in what consist the greatness and respectability of a nation? Most assuredly, not in the numerical superiority of its inhabitants, or in the extent of its territory. If that were the case, China and India would be more powerful than Europe. But the greatness and respectability of a nation consist in the virtue, and vigour, and talents of its citizens. Rome, which sprang from the humblest origin, by her admirable institutions, and steady valour and free spirit, subdued and overawed the world. Athens and Sparta, both small States, but glorying in freedom and independence, repulsed and defeated the numerous armies of the Great King; and Alexander, with thirty thousand Grecians, subjugated the various and extensive provinces of Asia. What enabled the land of our fathers, in a late contest, with very inferior numbers, successfully to resist almost all Europe combined against her, under the

* Whitman's Sketch, &c.

auspices of one of the ablest Generals that any age has ever produced? The freedom of her Constitution, and that spirit which freedom never fails to inspire, aided by her commercial wealth, and the navy which protects it. And whilst these shall remain unimpaired, the conquest of Western Europe by the arms of the Northern powers will prove an idle dream. It never can be realized, whilst superiority of civilization shall continue in favour of the opponent.

What constitutes a State? *
 Not high-raised battlements, or laboured mound,
 Thick wall, or moated gate;
 Not cities proud with spires and turrets crowned,
 Not bays and broad-armed ports,
 Where, laughing at the storm, rich navies ride;
 Nor starred and spangled courts,
 Where low-browed baseness wafts perfume to pride.
 No. Men, high-minded Men,
 With powers as far above dull brutes endued
 In forest, brake, or den,
 As beasts excel cold rocks and brambles rude.
 Men, who their duties know,
 But know their rights, and knowing dare maintain;
 Prevent the long-aimed blow,
 And crush the tyrant while they rend the chain.
 These constitute a State.

And whilst the inhabitants of New-England, and of this ancient State in particular, shall preserve and continue to improve their present advantages, they can not fail to fill a very respectable space in the eye of America and of the world. From this our Eastern hive issue annually swarms of our enterprising fellow-citizens, carrying with them into the wilderness the lights of learning, and of civilization, and of religion. "The dreary desert, and the howling waste" gradually disappear before them. A terrestrial "Paradise" is opened in the wild." The comfortable cottage and so,

* Sir William Jones.

cial hamlet arise, and the newly-raised sanctuary becomes vocal with the praises of the Creator and Redeemer.

Nor does the enterprize of New-England exact less tribute from the ocean. Our "march," like that of our progenitors, is also "on the mountain wave." "Our home is on the deep." The American flag displays its stripes over every sea, that bathes the shores of the habitable globe; and we are amply supplied with all the necessities and luxuries of foreign climes.

The fruits of this commercial enterprize are visible whithersoever we turn our eyes: in the splendid palaces, which adorn our city, and our towns; in the elegant villas, which decorate their vicinity; and in the enchanting scenery, created by the united powers of taste and wealth, and reclaimed from a rugged soil.

These advantages we can never lose but through our own fault, by the neglect or abandonment of those principles and institutions to which they owe their rise. Even should an event so unfortunate ever happen, for we cannot foresee "through what varied scenes of untried being" we may yet "pass," still the justly-earned fame of this ancient State and Metropolis can never die. It will survive in the annals of history, imperishable as the page that records it. The ground we tread on, Gentlemen, is classick ground. It is enriched with the blood of patriots, and consecrated by their heroick deeds. Here, will the future pilgrim say, Here is the birth-place of American Independence. Here first was heard the voice that led to it, TAXATION WITHOUT REPRESENTATION IS TYRANNY. Here first the unconstitutional encroachments of the parent country were resisted. Here first the battle bled. Here the gallant Warren fell, in the vigour of manhood, the first distinguished martyr to the liberties of his country.

These, Gentlemen, are achievements, that will immortalize the name of Massachusetts and of Boston. The laurels, which they have gathered, will never lose their verdure. It will freshen with the lapse of

time. The fame of her statesmen and of her heroes will grow with the increase of years. Its shadow will lengthen as her sun declines. The deeds of their progenitors will survive in the memory of a grateful posterity. They will inspire in distant generations an honourable pride and patriotick emulation, long after the monumental marble shall have crumbled into ruins, and its countless atoms shall have mingled with the viewless wind.

Emulate then, Gentlemen, the Christian Soldier, the model of true chivalry, whose prayers and whose alms came up for a memorial before God. In this you will also imitate the example of your illustrious forefathers, men of fervent piety and of unblenched morals, who were members of the same Ancient and Honourable Corps, never forgetting that "righteousness exalteth a nation, whilst sin is a reproach to any people."

PRAYER.

O GOD ! the Supreme Creator and Governour of the world, holy in all thy ways and perfect in all thy works : we, thine unworthy servants, appear before thee, this day, deeply impressed with a sense of thy glorious attributes, and of our own numerous failings and imperfections. But it is the support and satisfaction of our minds, that thou art too great and too good not to accept of the sincere endeavours of thy creatures to reform whatever has been amiss in our past conduct. Thou has sent thy Son, Jesus Christ, our blessed Redeemer, into the world, to declare to us thy holy will, and to proclaim the terms of thy forgiveness and favour. In his name, who died for our sins, and rose again for our justification, we present ourselves before thee, and humbly implore thee, of thine infinite mercy, to pardon all our offences, which we have committed from the beginning of our lives until this day. Forgive, blessed God, every unholy thought of our hearts, every unhallowed word, which may have proceeded from our lips, every instance of conduct displeasing to thee, and every violation of duty towards thy Supreme Majesty, our neighbour, and ourselves.

And as we cannot presume to implore thy pardon, without complying with the conditions laid down in the Gospel of thy Son, we beseech thee to pour into our hearts the gracious influences of thy holy Spirit to enable us to renounce every sinful inclination ; to amend our ways, and our doings ; and to walk more worthy of the vocation wherewith we are called.

We acknowledge thee our Creator, Preserver, and Benefactor. To thee we are indebted for all we possess, and for all we hope ; for our creation, preservation, and every blessing of this life. For our moral and

religious privileges, for our civil liberties, and domestic enjoyments; and, above all, for the blessed hope of immortal happiness in a better world. Let the holy precepts, and unspotted example of the Saviour, engage us to live, as becomes those, who profess to be his disciples. Let them prompt us to go about doing good; to exhibit in our lives the love of God, and the love of man; to improve every opportunity to add to the welfare and happiness of all around us; to forgive those who injure us, and to do good to those who despitefully use and persecute us, that humility and charity may adorn our lives, and the power of religion subdue every evil passion. Let the sense of our own imperfections dispose us to be candid and charitable towards others, that we may think and speak evil of no man.

Enable us to bear, with Christian fortitude and patience, the evils and afflictions of life. Yet, if it be consistent with thy wise and gracious purposes, we would implore thee to guard us, and those who are dear to us, from their too severe pressure, from all violent suffering of mind, body, or estate, from tormenting pains, and lingering diseases, and from whatever may interrupt that tranquillity and happiness, which may be lawfully wished for during our temporary residence in this world, which passeth away. Nevertheless, not as we will, but as thou shalt will; and if the bitter cup of misfortune may not pass by us untasted, may we bow with resignation to thy holy will, firmly assured, that thou dost not willingly afflict, or grieve the children of men, and that it is often good for us to be afflicted. Let this important truth be deeply engraven on our hearts, and dispose us to make a right use of our afflictions, that our affections may be gradually weaned from this fleeting scene, and be fixed on that eternal state, where only true joys are to be found.

Impress us with a deep sense of the shortness and uncertainty of life, that we may be wise, that we may understand this, that we consider our latter end,—that the prospect of future glory, and of everlasting hap-

piness may exalt our minds above this state of sin and misery,—that we may conduct ourselves as candidates for immortality, and as joint heirs with the blessed Jesus.

We thank thee for the numberless proofs of thy paternal love. To thee we are indebted, that we are born in a country, where the Christian religion is professed; that we have been instructed in the principles of the Gospel; that we enjoy the means of becoming daily wiser and better. Let thy unspeakable mercy, in sending thy son into the world for the security and promotion of our happiness, temporal and eternal, effectually influence us to embrace his offers, to fulfil his commands, to imitate his example, and to live in all respects as becomes his disciples. Let a sense of our peculiar and distinguished privileges lead us to improve them to our own advantage, and that of others; that, by such a return of the numberless instances of thy goodness and mercy towards us, we may shew ourselves duly sensible of them, and sincerely thankful.

We thank thee for the distinguished blessings thou hast conferred on the American nation, civil, moral, and religious; for the preservation of our lives and independence during the perils of war; and for the establishment of peace. Grant us the continuance of this pre-eminent blessing. Inspire our Rulers and those of foreign nations with those mild and equitable dispositions, that they may mutually respect the rights of each other, and cultivate good will and friendly intercourse.

Look with a favourable eye on those who administer the general government, on the President of the United States, and on the members of the National Legislature. Inspire them with wisdom to foresee every danger, and with firmness to oppose it. Banish from the national councils all partiality and local prejudices, that the representative wisdom of the respective States in Congress assembled, may unite in devising such plans as shall best promote the general hap-

piness and prosperity of the Union. Let them cherish no dangerous partialities or antipathies towards foreign nations, and let their own country have no rival in their affections. Be pleased to direct all their consultations to the advancement of thy glory, the good of thy church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours upon the best and surest foundation; that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

Bless, we humbly beseech thee, the Governour of this Commonwealth, and grant that he may use the power entrusted to him, with wisdom, justice, and mercy. Bless also, we beseech thee, the Lieutenant-Governour and Council, together with both houses of our State Legislature. Direct their consultations to such measures as shall be productive of the welfare and happiness of this people, that by their advice our government may be so administered, that we may lead quiet and peaceable lives in all godliness and honesty.

Smile upon our Seminaries of learning, and on all religious and other useful societies, that they may promote the interests of true religion and virtue, by spreading sound principles and useful knowledge.

Pour down thy blessings on the Clergy of this State and City of all denominations. Indue them with thy heavenly Spirit, strengthen them with thy grace to withstand the temptations of the world, the flesh, and the Devil; that, both by their publick ministry and private lives, they may set forth thy true and lively word; reverently administer thy holy sacraments, and put to silence the ignorance of foolish men by well doing.

Give thy grace to the municipal officers of this city,—to the Mayor, Aldermen, and Common Council, that they may discharge the peculiar duties of their office with discretion and fidelity, with credit to themselves, and satisfaction to their fellow-citizens.

Continue thy favour to our Militia in general, and to the Ancient and Honourable Artillery Company in particular. Grant that they may emulate the virtues of their forefathers, and prove true models of Christian soldiers, that they may never draw the sword but in the cause of justice and of freedom, but be ever ready to fight for their brethren, their cities, and their God.

Give to our fellow citizens that spirit of content and satisfaction, that will excite in them lively gratitude for the unparalleled blessings, which, as inhabitants of this State and City, they enjoy, under the mild and equitable government of their own choice. Enable them to remember, that they are commanded to obey magistrates, to submit to every ordinance of man, for the Lord's sake, and to render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Father of mercies, restore peace to the civilized world. Cause the sword to be turned into the ploughshare, and the spear into the pruning-hook. Suffer not the dogs of war to remain unchained, that desolated Europe may recover from her wounds, and our own country may be preserved from the devastation of the destroying angel. Confound the devices of unprincipled ambition; paralyze the arm of power abused, and protect the weak from the violence of the strong. Secure to independent nations the right of self-government. Extend the empire of civil and religious freedom, but restrain the licentiousness of wild misrule. Let peace and righteousness, and liberty and law, and order, flourish throughout the world, and let man be the friend and not the enemy of man. And now to the King, eternal, immortal, invisible, the only wise God, be glory, and dominion, might, majesty, and power, forever, and ever,

AMEN.

OFFICERS FOR 1822-3.

Brigadier-General THEODORE LYMAN, *Captain.*

Colonel LUSHER GAY, *First Lieutenant.*

Captain NATHANIEL RICHARDS, *Second Lieutenant.*

Colonel SAMUEL H. PARKER, *Adjutant.*

Serjeants.

Captain BENJAMIN DARLING.

Lieutenant BENJAMIN M. NEVERS.

Ensign BREWSTER REYNOLDS.

Captain NATHAN HOBBS.

OFFICERS FOR 1823-4.

Major ALEXANDER H. GIBBS, *Captain.*

Captain J. N. STAPLES, *First Lieutenant.*

Lieut. Colonel JAMES HAMILTON, *Second Lieutenant.*

Colonel THOMAS HUNTING, *Adjutant.*

Serjeants.

Lieutenant JOHN FARRIE.

Captain SILAS STEWART.

Lieutenant CHARLES M. DOMETT.

Major PRENTISS HOBBS.

JACOB HALL, *Treasurer.*

H. H. HUGGEFORD, *Clerk.*

DAVID W. BRADLEE, *Armourer.*